

ROSICRUCIAN DIGEST

1954
FEBRUARY

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(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



GATEWAY TO ILLUMINATION

The entrance to the Grand Gallery of the Great Pyramid of Egypt. The massiveness of the structure, which contains approximately 2,300,000 huge blocks of stone weighing about $2\frac{1}{2}$ tons each, may be judged by comparing it with the figure of James R. Whitcomb, Grand Treasurer of the A.M.O.R.C., who is seen waving to Rosicrucians assembled below, having just exited from the King's Chamber high in the mammoth edifice.

(Photo by AMORC)



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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXII

FEBRUARY, 1954

No. 2

Gateway to Illumination (Frontispiece)	41
Thought of the Month:	
The Great Pyramid—Place of Initiation	44
Rosicrucian New Year	47
The Inner Vision	49
A New Perspective	51
Cathedral Contacts: So Little Time	56
The German Press Today	58
The Cosmic Genie	60
Fact or Fancy: Spilling the Salt	62
When was America Settled?	64
Popol Vuh, a Sacred Book	69
Temple Echoes	74
Detecting Pyramid Radiations (Illustration)	77

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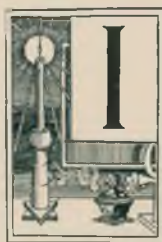
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THE THOUGHT OF THE MONTH

The Great Pyramid—Place of Initiation

By THE IMPERATOR

This article is the second of a series being written by the Emperor after his return from a world journey in behalf of the Rosicrucian Order. —EDITOR



IN our times, we are spectators of the renewed vicious conflict between the will of the people and the state. Shall the state reflect the will of man and serve him or shall it become a political robot which, as an entity, shall enslave the individual? Many governments of the world today are but oligarchies. A few speak for the many but the words they utter do not express the thoughts or ideals of the multitude. Though France is included among the democracies and her government has not yet descended to the category of an oligarchy, the majority of her citizens have lost confidence in their government. Proclaimed plans for public welfare and social and economic improvement lack the support of the laboring classes. Due to the internal weaknesses whereby different administrations have not been able to fulfill their promises, the average citizen has become suspicious of all official pronouncements for the future. As a consequence of this lack of public interest, each administration has found itself seriously handicapped in attaining its ends. Its subsequent failures have seemed to confirm, in the minds of the working classes, though often without justification, their suspicions as to the sincerity of the administration.

The series of paralyzing strikes which France in particular has experienced since the last war are the result of this lack of public confidence in govern-

ment. It was our misfortune to be among the victims of these circumstances during the last strike which existed on almost a national level. Having arrived in Paris for our conferences with the Grand Secretary of the A.M.O.R.C., we were confronted with suspension of air, rail, Metro, and bus transportation, as well as an almost complete cessation of telephone, telegraph, and postal service. One was impressed with the psychological import of such a strike. It was the equivalent of the people's reassuring themselves that they were the state, that the power over its welfare was still vested in their hands. The crippling effect on all public service, even though inconveniencing the individual as well as the government, gave the individual the satisfaction of knowing that he was yet the important factor in efficient government.

Though conditions in France had made it impossible for us to address an assembly of members in Paris as planned, we did have conferences of importance with the Grand Secretary of the A.M.O.R.C. in France at Villeneuve-Saint-Georges. As our jet plane, the Comet, shot southward to Cairo at a velocity of nearly 500 miles an hour, we recalled with satisfaction the great expansion being made by the A.M.O.R.C. in France, necessitating the construction of new administration facilities.



The modern pavement ended. There before us began the hot sands of the desert plateau. It was like a symbolic

transition from our modern century to an era of 30 centuries ago! The vista, even if seen many times before, never fails to enthrall one, and it especially did so on this occasion. The summer sun beating upon the desert caused the air to shimmer with heat waves, giving the whole the appearance of a mirage. Slowly our eyes ascended from the massive base to the flat apex high above the plateau—the *Great Pyramid of Gizeh*, truly one of the wonders of the world. The humble and the great since the time of its building have stood with awe or reverence before it, just as we did. Whether one is ignorant of its history or skeptical of its avowed traditional romantic purposes, he cannot fail to have admiration for its builders. The spectator gazes upon the greatest of all structures of the ancient world and one that would tax the skill and facilities of our age. Further, the recondite method by which its construction was achieved stimulates the imagination. One tries to visualize its ancient builders laboring upon this same plateau so little changed by the vicissitudes of time.

This was August 19, 1953! According to those who interpret the symbolism of the mathematical proportions of this huge edifice, it was an event of importance. The period of twenty-four hours between midnight of August 19 and midnight of August 20 was the beginning of the fulfilling of a prophecy. The Great Pyramid has long been adjudged, by the adherents to the theory, as a *message in stone*, a silent testimony of events which were to affect the welfare of mankind. These prophecies began some two thousand years ago and reached their climax with this date.

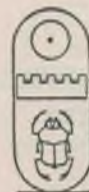
The occasion of our visit was not the commemoration of this world renowned prophetic date, though once before on a date of similar importance, September 16, 1936, Rosicrucian AMORC officers were present. The Rosicrucians had assembled at this time from throughout Egypt and several other lands to participate in an age-old ceremony to be held within the very heart of this memorable monument of antiquity. That it was the day when millions of students of history, esoteric philosophy, and mysticism would have

this date in mind, made it an event of special significance.

For an appreciation of the ceremony in which the Rosicrucians, who were assembled before the base of Cheops' Pyramid, were to participate, it is necessary to first recall something of the history of this mysterious and majestic edifice. The pyramids of Gizeh—a few miles from Cairo and lying high above the Nile—of which the Great Pyramid is the largest are but a few of many. There is one whole age in Egyptian history known as the Pyramid Age. This period lasted from 3000 B.C. to 2500 B.C. or five hundred years! The pyramids constructed during these five centuries stretched southward along the Nile some 60 miles. Each was the tomb or burial place of a king or pharaoh and the inscriptions found upon its walls and inner chambers related the life and times of the deceased. Also, there were inscribed liturgies from the Book of the Dead or what was expected of the afterlife. In fact, the translations of such inscriptions are referred to as the *Pyramid Texts*, constituting a fundamental part of the recorded history of Egypt.

Purpose and Skill

The incentive for the building of these massive structures sprang from the religious beliefs of their builders. The conception of immortality, life after death, and the consequent desire to preserve the body and the deceased one's personal treasures or belongings for the next world, was the prime motive. Long before the construction of the first pyramid and stone structure by King Zoser, the pharaohs and nobles had built tombs or mastabas for themselves out of mud brick. These were rectangular in shape and low in height. Beneath was a pit or sepulchral chamber and a chapel within the mud brick rectangle where devotions were held to the departed. Early after his accession, each pharaoh began to plan and construct his tomb. Eventually, after Zoser, the pyramids were more pretentious and obviously intended as permanent tombs for the pharaohs. In all of them was found either the mummified body of the king or the evidence that it had been interred there. When the body was missing, it was because ancient



tomb robbers had stolen it to remove the costly jewelry with which it was often adorned.

The Great Pyramid is unique in many ways. First, there is no indication that the huge stone sarcophagus (coffin) in the King's Chamber actually contained the body of a king. There are no inscriptions upon it from antiquity nor may any be found elsewhere in the pyramid. There is not even a cover for the massive sarcophagus and none for it has been found. In fact, the King's Chamber is strikingly austere in its plainness in comparison to the sepulchral chambers of other pyramids.

Numerous historians, as Herodotus, Pliny, Diodorus, Strabo, and Alexander, have left impressive accounts about the Great Pyramid. To these must be added the conclusions of modern archaeologists and Egyptologists who are by no means in accord. It would appear that the building of the Great Pyramid began in the Fourth Dynasty in 2900 B.C. According to the account of Herodotus, Greek historian of the 5th century B.C., it was built during the reign of Khufu (Cheops) and it required 100,000 men, working constantly for a period of twenty years, to complete it. These men were drafted by the administration to labor upon this mammoth undertaking. The extent of the project may be realized by the fact that the pyramid contains 2,300,000 blocks of granite and limestone, averaging $2\frac{1}{2}$ tons each. Some of these stones are 30 feet long, 5 feet high, and 4 feet wide, the tremendous weight resting on bedrock above the Nile valley. It attains a height of nearly 500 feet; it is $761\frac{1}{2}$ feet or more than $2\frac{1}{2}$ average city blocks long on all four sides. It contains more than 90 million cubic feet or 5 million tons of granite and limestone. There is enough stone to build a wall, 4 feet high and 1 foot thick, the distance from New York to San Francisco and halfway back.

Tremendous skill, with special knowledge of mechanics and related sciences, was required to merely move the blocks from the quarry a few miles up the Nile on to the barges, thence to move these huge stones up a ramp constructed for the purpose, the blocks being finally fitted into place. The block

and tackle and similar devices, *we presume*, were unknown for lifting purposes. That ramps were used was established by the fact that the ruins of one, used in the construction of an uncompleted pyramid adjacent to the Great Pyramid, have been found. The excellence of the fabrication of the stone or the masonry work is indicated by huge blocks joined with less than $1/1000$ of an inch error in a length of 6 feet. Stones, with 16 tons of joined surfaces 35 feet square, are "held together with a film-like cement no thicker than a hair." Originally, the entire surface was covered with a casing of finely polished limestone which caused the whole to shimmer in the brilliant Egyptian sunlight. It seemed like a gigantic finger pointing heavenward to the Divine Wisdom which appeared to have inspired the builders. After all, only a century and a half before the building of the Great Pyramid (modern archaeologists admit) there is no evidence to indicate that the sciences had attained anywhere near such perfection as is employed in the construction of the Great Pyramid nor is there any evidence of any implements by which the stone could have been quarried to such accuracy.

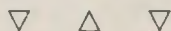
From whence then came that knowledge? It could not have been developed in so short a time. Did a strange race enter Egypt and bring with it the knowledge or did the knowledge exist among a special group of people who intended the structure as a monument for posterity of the learning which they possessed? The lines where the casing of limestone blocks is joined together were perfectly perpendicular, all having been predetermined. This discloses a knowledge of trigonometry and higher mathematics. Numerous other factors point to the scientific knowledge possessed by the builders. The weight of the Great Pyramid in proportion to its mass is said to be relatively equal to the weight of the earth to its size. There is also evidence that the pyramid was used for astronomical observation. Further, its mean temperature, even in the torrid days of summer, is about 68 degrees—and said to be the equivalent of the mean temperature of all the seas at a given depth.

Of the huge sarcophagus in the

King's Chamber (see photograph in the January issue of this magazine), it has been said by a modern historian that it is "a most accurately shaped standard of measures and proportions, its sides and bottoms cubically identical with its internal space; the length of its two sides to its height as a circle to its diameter; its exterior volume just twice the dimensions of its bottom, and its whole measure a definite proportion of the chamber in which it was put when the edifice was built—we may well wonder what all such unparalleled scientific elaborations have to do with a mere tomb." That it was not intended as a tomb but a place of *initiation* for

a great mystery school of learning has long been an esoteric tradition. Diodorus Siculus, first century (B.C.) historian, relates that it was not the burial place of the pharaoh: "Cheops was not buried here, but in an obscure and unknown place." The first in relatively modern times to enter the Great Pyramid was the Caliph El Mamoun. He thought that it, as did most of the other pyramids, contained a huge treasure. He made a false entrance and, upon finally entering the King's Chamber, found it as it appears today: plain, austere, and with no vestige of its real purpose in evidence.

(To be continued)



Rosicrucian New Year

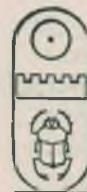
Imperator Proclaims Sunday, March 21, the Beginning
of the Traditional Rosicrucian Year 3307



A CYCLE is the return of any phenomenon or manifestation to a new point of beginning. No matter how similar the beginning, it is never identical because no thing can truly repeat itself. Even if all the physical aspects of the beginning of some cycle appear identical to the previous one, it is different in point of *time* at least. Though time is but the duration of human consciousness, there are no states of human consciousness which are fully equal to each other in every respect. The cycle of the New Year, since remotest antiquity, has been principally related to natural phenomena, the changes of the seasons and the movement of heav-

enly bodies. Thus these changes have made it possible for man to divide the stream of human consciousness into those larger intervals of time which we call *years*.

There is a psychological advantage, as well, in the division of our lives into yearly cycles; each New Year becomes an arbitrary *new beginning* for our living. Though we cannot completely terminate all our customs and obligations to which we are bound by necessity and habit, the beginning of the New Year does suggest the review of our lives. At least we are inclined to glance in retrospect at the past twelve months. There is an inclination toward self-analysis and the evaluation of our physical, mental, moral, and social activities. There is a moral impetus to



rectify, to remedy, to resolve and to make changes. The yearly cycle provides an arbitrary point of measurement for our living by which, as by a milepost, we can determine whether we have advanced toward our goal or retrogressed.

Among the Ancients, the spring of the year, the vernal equinox occurring on or about March 21 when the sun enters the zodiacal sign of Aries on its celestial journey, was commonly celebrated as the beginning of the New Year. This time of selection was influenced by the phenomena of spring, the period of apparent rebirth of growing things from their deathlike dormancy during the winter. It was the time of planting the crops, and of fecundity among most of the pastoral animals. This physical rebirth was related to religious doctrines and concepts of the rebirth of the soul of man. Among almost all the early civilizations—as among many primitive peoples—the idea of a permanent death was abhorred. Death was but a transition by which things, even man himself, changed from one kind of existence to another. At the new moon in spring, so Plutarch relates, the Egyptians celebrated a festival called “Entrance of Osiris into the Moon,” this being part of the resurrection rites celebrating the rebirth of the god Osiris after his legendary assassination by his brother Seth.

The beginning of the New Year in the spring is more appropriate, especially in the Northern hemisphere, than the calendar date of January 1st. Beginning denotes activity, dynamic impulses; and this is most certainly evident in the vernal awakening of nature, the budding of plant life. Rosicrucian lodges and chapters throughout the world have adhered to the traditional recognition of the vernal equinox as the beginning of the New Year. Its mystical significance is commemorated in an inspiring ritual and symbolic feast in which all members may participate.

In accordance with Rosicrucian custom, the Emperor of the A.M.O.R.C. proclaims the exact date of the beginning of the Rosicrucian New Year. This is determined by the astronomical phenomenon of the exact moment when the sun enters the zodiacal sign of Aries. This occurs at 3:54 a.m., Greenwich

time, Sunday, March 21. Every lodge or chapter of the A.M.O.R.C. will hold the New Year ritualistic ceremony as approximate to that time in its locality as circumstances permit. Also, on this occasion the newly appointed officers of Rosicrucian subordinate bodies are duly installed during an impressive ceremony.

Active Rosicrucian members *everywhere* are eligible to attend the Rosicrucian New Year ceremony. They should immediately consult the directory of the Rosicrucian lodges and chapters which appears in the back of this periodical and plan to attend one that is convenient to them. The lists of domestic and foreign Rosicrucian bodies in the directory alternate monthly (for America, see *January Digest*). One does not need to be a member of the local Rosicrucian body to share the pleasure of this symbolic and festive occasion. However, he must establish his active membership in the Order by presenting appropriate credentials.

All Rosicrucian members who are not close to Rosicrucian lodges or chapters, or find it inconvenient to attend the ceremony, may have the opportunity of participating in the event in their own *home sanctums*. A simple but inspiring ritual will be sent upon request. It is necessary to include the mailing charge of 25 cents for the manuscript. Foreign members, that is, those residing outside the United States, may include with their request International Postal Reply Coupons, obtainable at any post office, equal to the above amount. Address your inquiry at once, including the remittance, to the Grand Secretary, Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, California, and ask for the Rosicrucian New Year Ritual.

The Supreme Grand Lodge will conduct this impressive historical New Year ceremony in the beautiful Supreme Temple at Rosicrucian Park on Friday evening, March 19. The ceremony begins at 7:30 p.m. and the doors open one-half hour before. The Emperor and Grand Lodge officers will preside. Every active Rosicrucian in the vicinity of San Jose or any member who has the opportunity to attend is welcome. Members are advised that membership credentials must be presented for admittance.

The Inner Vision

By PERCY FIGOTT, F.R.C.

THE duality in man is apparent throughout his entire being. Our sense organs have a two-fold function, expressing mainly as *active* and *passive*. For example, the tongue is the organ of speech, which is active; also, it is the organ of taste, which is passive. The fingers are the main organ of the sense of touch; they also hold and grasp, and that is an active operation. The nostrils serve the sense of smell, but they are also used for inflating the lungs. Hearing is a passive operation, but the ear, the internal ear at least, plays a large part in balance.

What other function does the eye serve besides that of guiding us safely across the street?

Think of some distant place known to you. You are using what is called your mind's eye, but that is not what is known to mystics as the third eye. The mind's eye is not actually an organ like the physical eye or the third eye, yet it is convenient to call it the organ of visualization. In remembering something, we visualize; and in planning the future, we visualize. The mind's eye, therefore, endows us with memory and expectation, without which there could be no sense of time. Time thus is subjective. All of us possess the mind's eye, but only a few have developed the third eye.

Now note this. You could not have visualized that distant place unless your outer eye had originally supplied the image. Only the third eye could have done that. With the mind's eye we can see no color or form that has not been previously seen by the outer eye. Though the mind's eye is the foundation of all imagination, and therefore of all achievement, it is yet limited in its range of vision by the images and



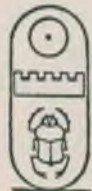
pictures which the physical eyes have previously brought in from the outer world.

Fiction writers obtain their scenes and characters, not by originating ideas of places and individuals, but by fusing the characteristics of a number of scenes and incidents into one. They model their so-called creations from individ-

uals whom they have known, that is, those whom their outer eyes have observed. Storytelling is a process of using the mind's eye to rearrange, transpose, and mingle the multitude of persons, scenes, and adventures which have previously been reflected upon the retina of the outer eye. Words are then used to convey these visions to other minds.

Fiction writers, myth makers who are generally poets, and even historians, are skilled through the use of words to convey the images of their mind's eye to the mind's eye of others. They are responsible for Santa Claus, King Arthur, Saint George, Romulus and Prometheus, as well as for Robinson Crusoe and Mrs. Gamp, in addition to a host of others. Ultimately even word-visions are dependent upon the physical eye, for no storyteller can tell us of anything outside the range of his vision. They are equally dependent upon the eyes of their readers or hearers; hence, angels, an entirely separate order of beings, have to be visualized as humans with wings.

An important function of our two physical eyes thus becomes apparent. As we walk abroad, as we admire antique furniture or a wayside flower, as we travel by train or fly through the air, as we gaze into a shop window or into the depths of a sheltered pool, in addition to guiding our footsteps, these



two eyes are also peopling our inner world with farms and forests, with antique or modern furniture, with fabrics or fountain pens, or perhaps still pools carpeted with pebbles. Even while relaxed and immersed in a book, we are focusing our mind's eye on the creations of Longfellow or Oliver Wendell Holmes. In fact, unless we are sleeping or perhaps daydreaming, our outer physical eyes are ceaselessly populating our individual worlds with people, landscapes, grandfather clocks, woods, forests, and houses.

Realities of the Mind

We cannot separate ourselves from this inner, immaterial world, open to the mind's eye and provided by the physical eye. We cannot even forget about it, as psychoanalysts well know. If we strenuously try to forget something which may be unpleasant, it is likely to form an inconvenient complex, or it may trouble us in our dreams. In fact, these images build up and become part of our consciousness, that is almost a part of the Self. Whether our home looks out upon a flower garden or a slag heap is more than a question of refinement or culture. As the poet Browning says, "What entered into thee, that was, is, and shall be." Thus these countless images are something more than feeble reflections of outer reality, or fantasies, as the unthinking multitude regard them.

Indeed who can discriminate between the real and the unreal? Is the outer world real because we see it with our outer eyes, and the inner world unreal because we see it with our mind's eye? Is the mythical King Arthur less real than the historical Charlemagne? In England, Robinson Crusoe is as real as Columbus. The reality of these personalities is dependent not upon any historical counterpart, but upon the intensity of our visualization. Even when picturing some familiar historical figure, we are dependent upon the accu-

racy of the historian, and each reader visualizes the figure somewhat differently. It has been truly said that the best histories are only approximately accurate. Where is the real Charlemagne, or even the real Jesus?

We have now reached a rather startling conclusion. Our responsibility as we continue to people our own inner world, the world we rule, becomes far greater than we had previously supposed. Shall we people it with flower gardens or with slag heaps, with heroes or poltroons?

Science knows much more about the two physical eyes than about the mind's eye, for science has given much more attention to physics than to psychology. The act of seeing is full of wonders—almost miraculous. The image on the retina, like all pictures, is two-dimensional; and yet we look out on to a three-dimensional world. The image originally is upside down; then, how is it corrected? The retina reflects no colors; yet, we see colors. It can, however, see only the here and now. Even as we sit in our own room and view the furniture and wall paper with our physical eyes, we must use our mind's eye if we would see the adjoining room. And similarly we must use the mind's eye for all the past and the future; that is not a possibility of the physical eyes.

The vision of the mind's eye is largely responsible for the development of character, and being the basis of the imagination it is responsible for all achievement. Thus man is endowed with memory and hope, and thus he is lifted definitely above the animal kingdom. When we know that these mind pictures become a part of consciousness, is it not reasonable to suggest that the work of the outer eye of projecting scenes and people and events on to the mind's eye is a function even more important than that of its guiding us safely across the street?

After all, the kingdom we seek is within.



*The
Rosicrucian
Digest
February
1954*

Man is a dependent element of Nature, but independent as to his conception of her. His freedom, thus, lies solely in the view he chooses to take of this relationship.

—VALIDIVAR

A New Perspective

By RODMAN R. CLAYSON, Grand Master

How often we hear the expression, "Things seem to be out of perspective." Not only have we heard someone say this, but the expression frequently appears in print, and undoubtedly too we have used it ourselves. In a general way, we know that things or conditions are not quite right, at least from our point of view. More than likely this has been a matter-of-fact observation, and we have not endeavored to make any kind of adjustment to put the subject into focus for our consideration and attention.

Proper perspective is necessary before we can see the full status of life as we know it, although it is not likely that we will ever have enough perspective to comprehend the essence of life to its fullest extent. Perhaps one of our greatest needs individually is to attain a proper perspective. We tend to become specialists by being interested merely in a few things, and in having only a general knowledge of the arts, the sciences, the psychology of life, and the world as a whole. Perspective is very necessary for our outlook and examination of life.

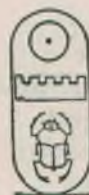
Let us analyze this process so that we may have a thorough understanding of it. In your search in the large Webster and the Funk and Wagnalls dictionaries, the first thing that may surprise you is the exceptional amount of space devoted to the description of *perspective* and its various connotations. The word *perspective* is from the Latin *perspectus*, meaning to look through.



Although it has many interpretations, it represents the point of view of an individual on the rest of existence. Perspective is, therefore, limited to the individual's viewpoint. Without perspective our artists would paint objects in the background the same size as in the foreground, as was done in the earliest of times when paintings had no depth or true dimension which involves visual as well as mental factors.

It is rather axiomatic that the world we sense and perceive is to all intents and purposes projected on a flat screen, as it were. In other words, for the most part, what we sense or see is without perspective. This may be likened to the maps with which we are familiar. Cartographers endeavor to draw on a flat surface some means of helping us to acquire an idea of the terrain, the size, and the distance between various points of our spherical earth. Proportions are only approximate. The situation is helped somewhat by a relief map. In proper proportion, a relief map of the United States, for example, reveals to us raised mountains, and depressions for valleys. It has a certain amount of dimension, and tends to bring into focus what would otherwise be a flat map of a given terrain.

Most of us are familiar with the 3-dimensional motion pictures which are prevalent in our theaters today. Before the era of 3-D we became accustomed to movies which seemed to give us only two dimensions—height and width—of the characters and objects.



The third dimension of depth was usually conveyed by illusion in the nature of specially made scenery. Now, with the aid of special glasses, or the projection lens, our eyes register this third dimension in the scene.

Our lack of full perspective may be likened to stargazing through an open tube. If we roll a piece of paper or magazine so that it is more or less tubular in shape, and on a dark night look through it at the moon or the stars composing the Big Dipper, we see only the moon or the Big Dipper. We do not see the thousands of stars surrounding each. We have reduced the potential of observation of many stars of the night through the small field under our examination.

Most of us are familiar with the position of Polaris, the North Star, in our Northern skies. The height of the North Star from the horizon will depend upon the point of observation or latitude in which a person lives on the earth. To a person in the equatorial region, the North Star will appear to be just above the Northern horizon; to one in the latitude in which is found San Jose, California, or Washington D. C., or Cairo, Egypt, the North Star will appear to be midway between the horizon and the zenith. Those people living in the Arctic Circle perceive the North Star nearly overhead; the stars do not appear to rise and set as they seem to do in Southern latitudes. All of this is because of the individual point of view, of perspective, as it were.

All of us are familiar with the old adage: "We can't see the woods for the trees." This has to do with perspective. In the well-known philosoph-

ical analogy of examining a piece of cloth, we will from normal observation see the woven strands in their up-and-down and crosswise pattern composing the piece of cloth or material. On the other hand, if we had the eyes of a small ant or a flea, we could peer through an opening at the intersection of the weaving and, in doing so, have no appreciation of the cloth or material as a whole. We would probably see through the square hole and see what was underneath or beyond. This is a matter of perspective. Everyone who has used a camera has had the experience of having at least one negative or print where the person or object being photographed appeared fuzzy or hazy. The object was out of focus with respect to the camera and its operation. Likewise, our perspective can be out of focus.

All of us have probably stood between the rails of a railroad track and, in observing the track, have noted that in the distance at the horizon the rails seem to come together. This is perspective. Artists refer to it as the vanishing point. Parallel lines of any kind, such as telephone wires that lead away from us, appear to draw nearer to each other the farther away they get. Whenever we look at a picture, the perspective in the drawing is a factor of determining the relative size of objects.

Vislon Expands Itself

Archeologists and the connoisseurs of ancient art tell us that about 3500 years ago the painters of vases began to depict striking likenesses to human figures. Their skill in depicting limbs shortened by being seen from one end

This Month and Its Meaning

FEBRUARY was one of the two months added to the calendar in the 7th century B.C., by the ancient Roman emperor, Numa Pompilius. It takes its name from an old instrument of purification, the *februa*, although one authority claims it is derived from Februus, one of the names of Faunus, a god of purification.

In any event, the Roman *Februarius Mensis* was the "month of purification," and stood at the end of the old Roman year. It was a period of ceremonial gloom, the purpose being, through purification and expiation, to secure the fruitfulness of the lands and the prosperity of the whole people in the new year which began in March.

Such rites of purification were and are common to most peoples. The ancient Egyptians were particularly conscious of the need for purification of the body and soul in preparation for a new cycle or new era.

That February of all months should have an odd number of days, and take up the calendar slack every four years, is probably due to its former position at the end of the year, a position it held, in many localities, for over 2000 years.

was surprising. This was called *perspective* and also *foreshortening*. The problem was first solved by the Greek painters. In the 5th century, B.C., Apollodorus, the Athenian painter, was among the first to correctly use perspective in his work by representing figures in the background of his paintings as smaller than those in front. He introduced what we now call *perspective*. His paintings had an appearance of depth. In a painting of the interior of a house, one seemed to be looking into the very room itself.

With the advent of the airplane, a new perspective was gained of our cities, as well as of the contour and terrain of the land. This was a new point of view. Our observation and photographs taken of the streets and buildings give us the impression that we are thoroughly familiar with our town, but they will not give us the instantaneous conception of the whole, such as a single aerial photograph will produce.

Psychologists tell us that the primary physiological factor in the perception of the size of an object is the size of the image which it throws on the retina of the eye. For instance, two lines of different lengths lying in the same vertical plane directly in front of our eyes are perceived as being of different lengths on account of the differences in retinal images. If we take two pencils of exactly the same size and color and hold them at different distances from the eyes, the pencil that is nearer casts a larger image than the one farther away. Because of our experience with pencils, our mind tells us that they are exactly the same size, and yet our eyes suggest that one is smaller and shorter.

Looking at it in another way, suppose the world were in continual darkness without the appearance of the sun each day, and the only part of it we knew was that section lighted from the beam of a searchlight. Even though we felt that the world might be of a tremendous expanse, from our point of view the only part of it that we could know would be that illumined by the searchlight.

It is not to be presumed that the entire universe or cosmos can be grasped in principle by the human intellect; however, a greater portion of the uni-

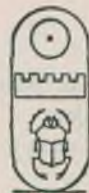
verse, and man's place in it, can be comprehended by adopting a new perspective. A larger perspective will help us in a great many ways. Max Planck said, "The ideal aim before the mind of the physicist is to understand the external world of reality. To bring the approach closer and closer to truth is the aim and effort of all science." Without being scientific specialists, we can bring many new aspects of the universe and life into the range of possibility and of true perspective. Metaphysically this helps the human mind to become potentially capable of grasping the ultimate.

Nature has a purpose, its laws have a purpose, and the laws of the universe are purposeful. The perspective of the adapted mind will comprehend this. It will arrive at the conclusion that nature and the universe are composed of the harmonious unity of changeless laws and qualities working together in a process of evolution. They reveal a pattern which perhaps we can grasp from a new perspective. A glimpse of this pattern brings new aims and meaning into life. It helps us to understand that which philosophers have told us—what we externally do and acquire is not as important as what we accomplish for ourselves and for others.

Our Need

The purpose and meaning of the universe cannot be spread out before us like a flat map, and thereby give us comprehension. It is the wider and extended perspective, the new dimension, to which we should aspire. We should never look upon our existence as meaningless. By finding real meaning in life and in the various aspects of the universe, we are able to promote that action which will produce results of real value. Just as the earlier crayon drawings of our little children and the earliest drawings of man showed objects in the background the same size as those in the foreground, we find ourselves in need of a new perspective. The ancient artist learned perspective with the passing of much time, but this only represented the perspective of a simple drawing or painting.

Perspective must be transferred to life by us, to our association with people, and to the world as a whole. The



teacher tells the children that their drawing is out of proportion when the objects are the same size in the background and foreground. We have no one to tell us this; therefore, our outlook may be very much out of perspective. We must determine this for ourselves. We must endeavor to perceive the greater over-all pattern. This achievement may not come without some distress, without putting forth considerable effort. But, as in climbing a mountain, in our desire to reach the summit we do not complain about the incidental scratches and bumps which we receive as we climb upward. The perspective which we enjoy from the mountaintop is well worth all of the distress and the tremendous effort which we have put forth. In fact, from the mountaintop we see the world as we could not have seen it from the valley below. The world is offered in greater scope, with a greater expanse for our greater appreciation. We see vistas and byways that we will want to explore when we return to the valley; our adjustment in perspective to life will bring about just such new desires.

We do not mean that one should daydream about imaginary Utopias. But we should ask ourselves, What are we working for? What do we desire that is of worth-while value? The proper answers to these questions in substance constitute a philosophy of life, and provide meaning to a general plan of action and endeavor. Many people do not have such guiding principles.

The problems of life and the progress of our future are helped toward solution when we bring them into sharp relief with new dimension, with new depth and focus. The photograph or painting of a mountain cannot possibly tell us how high or how expansive it is, nor will it tell us of its real beauty or of the coniferous fragrance to be enjoyed among the majestic pines. A new perspective, a new approach to the mountain, however, will bring us a realization of all of these things, just as will a new approach and perspective in the facing of the factors of life and existence.

There is but little illiteracy in most of our countries today. Our educational systems have done much to help place all men and women on an equal foot-

ing. As William James wrote: "Education, enlarging as it does our horizon and perspective, is a means of multiplying our ideals, of bringing new ones into view." Education helps us; it gives us a start in the right direction, but we, individually, bring integration into all phases of life and in changing our own little world into the great world of the society of mankind.

We try to fit God, immortality, and the phenomenal world of appearances into the structure of the universe. There are those who feel that one or the other of these items does not provide specific evidence in their favor. It is natural that there should be such rejection, for the average person knows only of the small, familiar world about him. It is only a fragment of the greater scope of things. This requires a new perspective. This can help bring greater understanding, mental contentment, better health, and adjustment to individual environment.

So many follow the little trail which they have blazed for themselves through the woods that they have no comprehension of the beauty of the forest as a whole. If only they would cut wider paths or new paths, adopt higher points of vantage, and realize the need for greater self-analysis, introspection, and contemplation, new meanings would be brought into their life, and they would cultivate an understanding of reality. Reality may not be the same for any two people, for it is based upon individual comprehension. In being realistic one lives and acts in accord with his fundamental convictions and ideals which, of course, are the result of whatever perspective he may have.

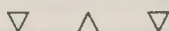
The world of appearances, the one that we see, is a sense world; and although our senses can be deceived, as was illustrated in the example of the illusion of the railroad tracks converging in the distance, with greater perspective we will come to recognize the noumenal world which is the world as it is, including the multitude of things about which we at present may have no knowledge. This is reality, if our perspective provides for the sum total of all of our sensations, both objective and subjective. While we may be working with illusions, we know that when

we eventually come to have full use of all our sense faculties, the objective as well as those that are subjective, we will know the world as it actually is. We must therefore come to understand ourselves and our relation to the world.

There is need for clarity of vision; there is need to bring from the shadows those things which the searchlight has not revealed. We must try to see the whole in true perspective, and not build our lives and our future on a flat map, a flat screen, or a flat picture. Only thus we can hope to see human life and our place in it in its true proportions—

then the true nature of things will appear. There will come the significance and comprehension of the universal purpose. From such we will create a world of successful daily living.

By having a true perspective of life and of the nature of things in this universe, man can be led in some measure to bring about collective security and peace, as well as a nobler sense of well-being individually. Perhaps this is what the psalmist had in mind when he said, "I will lift up mine eyes unto the hills . . ." to which we may add "for a new perspective."



MORE TRETCHIKOFF PRINTS

(see illustration in back section)

To all those who have admired the paintings of Tretchikoff, this new offer of small-size, full-color reproductions will come as a pleasant surprise. Mr. Tretchikoff has arranged with the Rosicrucian Supply Bureau to sell these prints at *greatly reduced rates* to readers of the *Rosicrucian Digest*. Listed below are titles and sizes of all prints now available. Those followed by an (*) are illustrated in the back section of this issue.

MINIMUM ORDER—TWO PRINTS (either size, or both).

Sizes from 8" x 11" to 9" x 12", mounted on heavy grey paper. Price, postpaid, \$1.50 each.

Lost Orchid*
Weeping Rose*
Cannas
Cock Fighter
Lotuses
Fighting Cocks
Dying Swan (oblong)*
Chinese Girl (plain cape)*

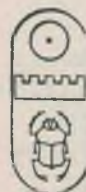
Dying Swan (upright)
Blue Monday*
Resurrection*
Poinsettias (in vase)*
Chinese Girl (blue cape)*
Magnolias*
Arum Lilies*
African Madonna*

Sizes from 6" x 7" to 7½" x 8½", mounted on heavy grey paper. Price, postpaid, \$1.00 each.

Pumpkin Seller*
Crawfish Seller*
Zulu Girl*
Zulu Couple
Cape Malay Bride
Herb Seller
X-oza Chief

Banjo Player*
Flower Seller
Vegetable Seller
Cape Fisherman*
Woman of Ndebele*
Self-Portrait

Order TWO OR MORE of these intriguing, pictorial studies of life at close range. Send remittance to: *Rosicrucian Supply Bureau, San Jose, California*. (For large sizes, refer to August, 1953 issue of *Rosicrucian Digest*.)





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

SO LITTLE TIME



TIME consciousness has grown with civilization. In man's past there probably existed a period when time was of little consequence, when everyone must have had plenty of it. There were no mechanical means of keeping accurate time, and man was not concerned by its passage as long as he was able to satisfy his physical needs during the daylight hours and have reasonable comfort at night. As civilization advanced, time became more important; business required that individuals adjust their time to that of other individuals in order that their business needs could coincide. It was necessary that time be available when the merchant had his wares displayed;

consequently, everyone eventually owned clocks or watches and adjusted his daily existence to that of other people.

Time, therefore, became important because man exaggerated it in his own mind. His whole life revolved about it, and he made sacrifices, if necessary, to see that what he did was in accord with the time schedule of other people. Everyone today has become more or less a slave to time. We adjust our whole life-plan by it; yet, when we pause to see what has taken place in the past, we realize that the most important things in life require *so little time*. In other words, we anticipate events; we look forward to those things which we wish to accomplish and which we have set our hearts to gain, and we come to realize that the period

of culmination is brief in proportion to the time that was put into its anticipation.

There is a difference between anticipation and actuality. Actualities are the events related to our living and to the physical environment of which we are a part. Anticipation is something that is closely akin to daydreaming. We build in our individual minds what we hope to do or to achieve, or the pleasurable events in which we intend to participate, and in our anticipation, sometimes the actual events become all out of proportion in their size and in the time that they will take. Many people are disappointed by the actual event after it had been anticipated over a long period. This is not due to the importance of the event itself, but, rather, to the time that has been put into expecting the event and to the false value given to it.

Great events in the lives of people and nations are frequently culminated in a few moments or, at the most, in a few hours. Prolonged wars have been fought, but peace treaties have been signed *within a matter of hours*. All these things into which men put a great deal of energy and activity frequently come to a head very quickly. We may anticipate some event in our own life, such as buying a new home or a new car, or some other acquisition that we believe will add to our comfort and pleasure. This anticipation may entail saving for a number of years, and finally when the day comes to make the purchase or to conclude the transaction, we find that the signing of the papers, the going through of the formality, takes only a few moments and it is all over. The result is somewhat disappointing. We remember all the time that we had spent in anticipation and now our goal is accomplished.

Human nature, however, is such that we can immediately proceed to look ahead again, and to begin working toward a fuller aim or a greater purpose, even though working toward an aim or a purpose may seem endless, as if it would never come into actuality. However, the culmination is sometimes surprisingly sudden, not only in its coming about but in its being completed. Even if an individual works conscientiously toward a worth-while aim in life, he may feel that it will never be accomplished, but if he continues to work, he may have the pleasant surprise some day of its coming about, and in a way that he could not possibly have anticipated.

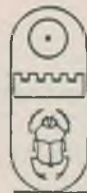
When time seems endless, that is the occasion for us to stop and re-examine our ambitions or aims, and to consolidate and direct our efforts toward a worthy purpose. We can in our thinking consider time in its true place, a physical measurement, just as the measurement of distance is a convenient physical means of arriving at a certain amount of information. If we will subordinate time to that position and also use our concept of time to build a better character, a better life, a better future, we will at each step of our way as we go toward our goal be able to extend our view that much farther and continue an increasing growth toward greater and better living.

The scope of eternity lies before all individuals. Our concept of eternity is related to our concept of the higher values of life. And those periods devoted to meditation and concentration in an attempt to reach this higher goal—a goal that will not consist merely of physical time and actualities—constitute something that makes life worth while, and the culmination of our goal may come sooner than we think.



INDIAN PROVERB

One should keep oneself five yards from a carriage, ten yards from a horse, a hundred yards from an elephant; but the distance one should keep from a wicked man cannot be measured.



The German Press Today

This article is reprinted by permission from *The Bulletin*, a weekly survey of German affairs issued by The Press and Information Office of the German Federal Government.



ON THE last summer day of 1949 when the three Western occupation powers recognized the Federal Republic of Germany, there began a *new chapter* in the history of the German press. It was on that historical September 21 that the newly established Council of the Allied High Commission for Germany received the Federal Chancellor Dr. Konrad Adenauer and members of his Cabinet at the Commission's headquarters on the Petersberg in the legendary Seven Mountains on the right bank of the Rhine. This act proclaimed before the world the sovereignty of the Federal Republic within the framework of the Occupation Statute. To the press in Federal Germany the new situation meant an end to the licensing of all products of the press and their authors, a control which the Allies had exercised since the capitulation on May 8, 1945.

Article 5, clause 1 of the Basic Law of the German Federal Republic, thus entered into full force. "Everyone shall have the right," it runs, "freely to express and to disseminate his opinion through speech, writing and illustration and, without hindrance, to instruct himself from generally accessible sources. Freedom of the press and freedom of reporting by radio and motion pictures shall be guaranteed. There shall be no censorship."

At this hour, how many Germans, indeed, when weighing the significance of the event, may have recalled the days of *over twenty years ago?* . . .

There was no corner in the Germany of the Weimar days which was not served by one of the 4700 daily newspapers that were published in 1932. Their total circulation was 25 millions which meant that one copy was shared by 2.6 individuals of a population of 65 millions. Some 50 daily newspapers had a circulation of over 100,000, or even more, while some hundred or

more dailies published between 50,000 and 100,000 copies. Approximately nine tenths of all papers, however, had a circulation ranging from ten thousand down to five and some thousand copies and further to some hundred and even less. More than half the number of all daily newspapers were operated on a purely profit-making basis. One third were either overt organs of one or another of the political parties, so numerous in those days, or sympathized with this or that political line. The rest of the papers were more or less non-partisan.

The free and democratic press was *condemned to extinction* when Hitler came to power in January 1933. This process of decomposition was to last for a period of over twelve long years up to the day in May 1945 that ended World War II in Europe.

Within a short time over half of the 4,700 daily newspapers were either liquidated, bought up, or taken over under one or another pretext. Hand in hand with this process came the authoritarian regimentation of the press . . . Thus, on September 1, 1939, when war broke out, only 2,300 politically regimented dailies were left. Their circulation came to some 16 million copies daily. As party-owned papers in general reached a rather high circulation, they had a correspondingly high share . . . the German population numbered some 80 million so there was one copy to every 5 Germans.

As had to be expected, the shrinkage continued throughout the war years. Only 950 papers existed at the beginning of 1945. Of these, party organs claimed four fifths of the total circulation. Along with the military occupation of Germany the Allies dealt these organs and the remaining few hundred non-party but regimented papers fatal blows, so that on the day when world War II ended in Europe there were practically no German papers left.

While the press in Hitler Germany

was exclusively an instrument for the promotion of party and imperialistic aims and thus did not admit of any free public opinion, the Allies had no other aim in mind but to give the German people a free and democratic press. However, when the Allies proceeded on their way towards realization of this program, it was found that they differed fundamentally in the interpretation of the term *democracy*. The three Western occupation powers meant democracy in its classical sense, the Eastern occupying power, however, in the sense of "people's" democracy in line with its political doctrines.

In those dark days when chaos ruled in Germany the birth of the new press was of necessity an extremely painful process. It was only natural that many publishers, especially those of former days—whether rightly or wrongly—hoped and expected to be allowed to exercise their trade again. The Allies, it turned out, thought differently.

In a policy of licensing all press, radio and motion picture products and their authors, as well, the four occupation powers—each one in accordance with its political concept—saw the best guarantee for the rebuilding of the German press. Respective laws and ordinances gave effect to this point. . . .

With the establishment of the Federal Republic of Germany on September 7, 1949 and its recognition by the Western Allies a fortnight later, licensing in its area was abolished altogether. West-Berlin, however, because of its special international status would not enjoy this privilege. Up to that day, the Western Allies had licensed some 160 dailies with a circulation of some 11.5 million copies in the Federal Republic and West-Berlin. Almost none of these papers had a circulation of less than 50,000 copies daily. With a population of some 47 million at that time, there was one copy to 4.1 Germans.

New newspaper publishing houses shot up like mushrooms once the barriers of licensing had been lifted and *free competition* could take its course offering unrestricted opportunity for all in the field of the press in conformity with the Basic Law of the Federal Republic. . . .

Three years have gone by since those summer days of 1950, and fundamental

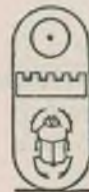
changes have taken place. Chaff has been separated from wheat. . . .

Today, there are published *1230 daily newspapers* in the Federal Republic of Germany and West-Berlin fulfilling in every respect the functions incumbent on them. The total circulation being 13 million copies and the population numbering 52 million, there is one copy for every four Germans. To these are added those 100 papers which appear in the Soviet Zone of Germany and in East-Berlin—forming today the so-called German Democratic Republic—but which are, as explained previously, politically regimented. Thus there are published today in all Germany—exclusive of the Eastern provinces under Polish and Soviet Russian administration—approximately 1,330 daily newspapers with a total circulation of 17.5 million copies for a population of roughly 70 million. These totals, too, would provide one copy to every four inhabitants. Since it will be recalled that in 1932 a population of 65 million was served by 4,700 dailies with a circulation of 25 million copies, there is, as it appears, still space left for future expansion. . . .

What has been said about the German press so far would, however, be incomplete if no mention were made of German *periodicals*. These have always been popular with German readers as they seek to offer factual information on all conceivable subjects and thus meet a widespread desire for more knowledge. One periodical or another is to be found in practically every home. At the beginning of the thirties, there existed in Germany about 17,000 periodicals with a total circulation of approximately 85 million copies. Realizing the importance of periodicals in German life, the Western Allies deemed it proper to license periodicals more freely than newspapers. . . .

As the press of the Federal Republic of Germany has functioned from the day of its rebirth onward as chronicler of national and international life in the political, economic, and cultural fields, it has simultaneously written its own history. And as it was able once more to function in full freedom, so it has progressively regained its place in the concert of the world's democratic press.

—H. E. W. M.





The Cosmic Genie

By DR. H. SPENCER LEWIS, F.R.C.

(From the *Rosicrucian Digest*, August 1932)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



ONCE upon a time—as all stories explain—many persons believed in the existence of genii, and attributed to them the strange occurrences in life. Now science informs us that it has finally photographed and given positive identification to a little cell of living matter which the learned scientists have christened the “genie.”

According to these scientists, the divine purpose and mission of the little genie is so great and so ponderous that we wonder how such a microscopically small body of matter can be the master of so many millions of other cells as are found in the human body. In fact, it would appear that this little material and chemical genie has been credited with the duties and divine purpose of the Cosmic genie, if we are permitted to borrow the name *genie*, and use it in this way.

In other words, science would now have us believe that the little cell is responsible for much that we have attributed to a certain law or principle of the universe, and we are naturally reluctant to allow this little new arrival in the field of scientific speculation to rob the Cosmic genie of all of its glory.

According to announcements from the Carnegie Institute at Washington, the little genii, known heretofore as

chromomeres, are the little treasure caskets or sealed mystery cells which pass from one generation of being to another in a direct line, and constitute the inheritance chest. Within these sealed cells, so small that they must be highly magnified by a microscope before even a large group of them becomes visible, is contained a chemical and, shall we say, special psychic matter, or mental impulses, that will determine whether the offspring will be blond or brunette, tall or short, a musician or an artist, a philosopher or a mechanic—or one that will reap the harvest of sin already sown, or be fortunate and free from all worry and tribulation. In other words, this little cell is the seal of inheritance in which the characteristics of father and grandfather are transmitted by parent to child. This is responsible for family traits, likenesses, customs, and habits. Being well born would mean having within one's body at birth one or more of these genii inherited from our forbears, and carrying within its little body the ideal characteristics of personality and behavior.

Being poorly born in a social and ethical sense would mean being born with some of these genii, carrying within their bodies certain undesirable attributes, tendencies, and human qualifications. This reduces the whole of our inherited tendencies to a matter of

chemical transmission via the genie. We know as a positive fact, on the other hand, that what we inherit from our forbears in the way of characteristic tendencies, and habits, represents only a small portion of the undeveloped assignment which we must follow and obey, regardless of other Cosmic laws and principles or our own desires and wishes.

To those who believe that the inherited characteristics of each human being are the most dominant and the most influential, the little genie will now stand out as a monument to scientific learning. To those who believe that heredity and inherited influences, transmitted to us by our forbears, represent only a portion of the character that we will form, as months and years go by, the new explanations about the chromomeres as a genie will not be accepted.

Two Schools

We are not denying that inheritance plays a very prominent part in our general characteristics, mental abilities, and processes of becoming a more evolved human being in accordance with the laws of evolution, but we cannot accept the chemical theory of inheritance as being exclusive nor as being more important than the spiritual. Rosicrucianism teaches that through the blood stream, through the chemical transfusion of matter from one generation to another, we do inherit certain material, earthly tendencies and habits, and even of characteristics of speech and appearance. There are today two schools arguing the effect of these principles—the one claiming that inheritance is a dominating factor in our evolution, and the other arguing that environment overcomes all the effects of inheritance and is the real power in molding our lives.

The Rosicrucian steps in, however, and says that the real genie to be considered is that genie of our past incarnations which we call the soul. Here is something definite, concrete, divinely made and easily understandable.

Through each incarnation we build up in the soul or the psychic self a personality or character that is indestructible and immortal. It is the inner self, the real genie of each being, that is transmitted from one incarnation to an-

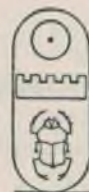
other, not chemically, not by blood, and not by human conception, but by divine conception and divine transmutation. This sealed self or inner personality is an indelible record of all the past experiences which have been our lot in lives and times gone by. It is the great unforgettable record upon which are kept all of those experiences in other lives which have taught great lessons or revealed to us great laws and principles. It is our selves in the making of the ineffaceable mold which determines precisely what we shall be and what we shall do in our present lives. Each hour of the day, as in the past, each of us is adding to this little record of the self within what we shall be and shall experience and shall do in the next life. And this is transmitted from one incarnation to another as a part of the soul that comes to us with the breath of life.

Again I say that it is absolutely true that certain parts of the cells of life, transmitted physically by parent to child, contain physical and even some mental tendencies, but these are all subservient to the immutable laws and powers of the greater cell within. Through the physical genie which science considers so important we may inherit from our forbears physical weaknesses, tendencies toward certain diseases, certain habits, and many good points and powers. But the experiences of the past, the lessons really learned, the vows taken, the obligations willingly assumed, the determinations made, the conclusions reached, all are more potent factors in the guidance of our present lives and the working out of *our characters in each incarnation* than all of the genii that science has been able to find in the physical composition of man.

Seat of Power

In the Cosmic genie, which each soul carried with it from incarnation to incarnation, is the seat of the will power which man can exert and use to combat the inherited weaknesses of his forbears. Or he can use this Cosmic power to strengthen the strong points, the excellent qualifications, the good tendencies that he has inherited.

The entire physical make-up of man is under the rule and guidance of the Cosmic genie of the soul. This self



within, when awakened and given the opportunity to exert its power, transcends all physical tendencies, and inheritances, and all physical effects of environment and blood. It is this Cosmic self that can re-create the life of any human being, regenerate it and start it on a new career of victory over all of the physical tendencies and inherited impulses of the human body.

The sole purpose of reincarnation, or of being reborn again and again, is to give us in each incarnation the effect, the advantage, the power of our accumulated evolutions. Not one is born as a new being with merely certain tendencies attached to his inexperienced self through physical transmission. If that were true, then, undoubtedly, the physical inheritance would be the dominating factor in each generation of each family. All the experiences of life tend to show that in each family where the Cosmic self within is awakened and allowed to bring to bear upon life the record of its past lessons and experiences, and the wisdom which it has acquired, it has changed the general tendencies of the person's life. He has attained a position of freedom from inherited conditions, and become captain of his soul and of his changed life.

In many families we find sons and daughters who have gone on in their ordinary ways of life, living truly the impulses of inheritance and manifesting on the surface only that which lies just beneath the skin. In such families we often find, however, one child, or perhaps more, who has risen above the mild influences of inheritance and become master of his life through the awakening of the soul and the quickening of the Cosmic genie within him. When this influence steps to the front and dominates the will and the thinking, the acting and the doing throughout life, we find the inherited tendencies being cast aside one by one until finally the child no longer looks like, lives like, or is in any way spiritually, mentally, or physically a replica of the inherited tendencies of his forbears.

Through this marvelous law of the Cosmic, man has been able to evolve beyond the limitations of inheritance. Families, like branches of a tree, would be much alike, and we would find new-

(Continued on next page)

*The
Rosicrucian
Digest
February
1954*

Fact... or Fancy



SPILLING THE SALT

By EDLA WAHLIN, M. A., F. R. C.
Librarian, Rosicrucian Research Library

SALT, the universal solvent, has ever been a symbol of the divine in Egypt, as well as among the Greeks and the Romans. The Bible has many references to salt, such as, "Have salt in yourselves"; and "Ye are the salt of the earth." Philo refers to the eating of salt as a symbol of peace. An old Latin proverb declares that "a man must eat a peck of salt with his friend before he knows him."

Among the Mystics it was an ancient custom to personify Wisdom, holding a saltcellar. Thus the saltcellar came to be an emblem of consecration. In *Against the Heathen*, Arnobius asks, "Do you consecrate tables by putting on them saltcellars and images of the gods?" Whenever King Arthur's Knights of the Round Table sat down to dine, the *Prelude of the Salt*, a melody, was always played as the saltcellar was placed before them.

Many superstitions are associated with "spilling the salt." This act was believed to be an unlucky omen, since something unfortunate was destined to follow the accident. To spill the salt was to attract the evil forces, and to detract them it was necessary to throw a pinch of the salt over the left shoulder. In the symbolical painting *The Last Supper*, by Leonardo da Vinci, Judas is portrayed after having spilled the salt. Jesus had just uttered the words, "One of you shall betray me." Startled at having his own thoughts expressed in words, Judas upset the saltcellar.

The Rosicrucian Research Library has many books telling about salt.

ness of character, strength of personality, power of exploration, uniqueness of thinking all minimized if we had no Cosmic genie to overcome the physical tendencies of the inherited chromomeres.

None of us can know in childhood or even with sureness in adulthood what we may have inherited through the physical genie or the Cosmic genie, nor acquired by environment. Once we awaken, however, the self within and learn how to develop its powers and be guided by its subtle influences through attuning ourselves with all of the Cosmic principles, we discover our lives are being guided by a principle, a wisdom, an intellect, a divine law, that is superior to all physical laws. It is this Cosmic self that will carry each human being and his various periods of incar-

nation on to the highest goal and the great pinnacle of success and perfection in life, whereas the inherited tendencies of the chromomere or of the little physical genie will lift no man above the heights of his forbears or beyond their limitations.

For this reason, each one of us should give time and thought to the expression of the self within. We can do this by attuning ourselves with the right thinking, by studying how to quicken the self within and listen to the still, small voice, and by becoming attuned with Cosmic laws to such an extent that they operate perfectly and efficiently in us and through us. The object of the Rosicrucian brotherhood is thus fulfilled through its teachings and its constant guidance.



BEWARE OF FALSE PROPHECIES!

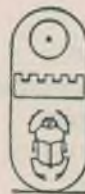
There are many little occult groups and societies who annually issue pamphlets and tracts specializing in fantastic and shocking prophecies—usually at the very beginning of the year. The more calamitous the prophecies and the more dire they appear, the more publicity the little groups know they will receive as a result.

Usually they give no definite groundwork or basis for their forecasts. The danger of such prophecies is that they are often extremely negative, *fearsome* and *terrifying*, inhibiting the actions and thoughts of many gullible people who put confidence in them. Of course, the great majority of such prophecies never come to pass, and most people who read them laugh and even forget what has been said by the time the year passes. Relying on the forgetfulness of the public, these groups come out with a new one at the first of the next year.

An example of this type of prophecy was the story that appeared in *The Denver Post* of February 15, 1953, in which the reporter in an extensive article, quoted the leader of a sect known as the Brotherhood of the White Temple. The newspaper includes excerpts from a written address, by the leader to his cult, making reference particularly to Soviet Russia—and we quote: "Plans have been made to strike Alaska with a full force and to land at least 100,000 paratroopers. The decision to send planes to attack our major [American] cities is completely determined."

To the question "When will this take place?" the leader of the group gave the answer: "Before September of 1953 . . . and possibly as early as May 10."

I think we all are quite aware that this prophecy was *unfulfilled*. Beware of these catastrophic predictions. In most instances they are made for publicity purposes. Do not let them interfere with your constructive thinking and planning. The mail will be flooded with this type of sensational prophecy by these little occult groups during this time of the year.





When was America Settled?

By HAROLD PREECE



FOR generations, orthodox scholars naively assumed that human beings populated America during a relatively late period of time. Until forty years ago, most investigators concluded that wandering voyagers from Asia began crossing the Pacific by raft or boat about 1000 B. C. By the same reasoning, it was believed that other Asiatics followed over a span of three or four centuries, and that these roving Mongol-like folk became the ancestors of all the widely-divergent Indian tribes who were found inhabiting the nine million square miles of the two Americas.

Those of white European descent accepted this theory uncritically because they stem from peoples traceable through written records to at least the period of the Roman Empire. Yet gathering evidence began confirming ancient arcane accounts of great cities and mighty empires which flourished on American soil centuries before the founding of Rome in 753 A. D.

Arrowheads excavated from caves and deep layers of alluvial mud were obviously shaped by prehistoric Americans in some dim past whose antiquity could only be guessed. Ruins of imperial towns in dense jungles mocked, with their stately architecture and their solemn temples, the feeble estimates of age placed on them by scientific expeditions. Finally emphasis shifted to another theory which seemed to be verified by the developing science of geology.

According to this hypothesis, now generally accepted, Alaska in North America was once connected with Siberia in Asia by a vast land bridge one thousand miles wide. During the final Ice Age which gripped the world, migrant Asians found their way on foot or by primitive seacraft, navigating Bering Strait, to a continent then barren of human life.

Conventional scientists reasoned that this large-scale removal had taken place from ten to twenty thousand years ago with most of them favoring the smaller figure. Colonization from Asia ceased, so they believed, when the sea level rose three hundred feet to obliterate the land bridge.

But after performing such a valuable service in pushing back the frontiers of time, orthodox scholars built a framework which long proved a barrier to further investigation. All new discoveries were required to be fitted into the new chronological limits established by those who comprised the university faculties and the scientific societies. Books by men, like Donnelly and Abbé Brasseur de Bourbourg, pointing to a connection between America and older continents, destroyed by cataclysmic changes, were dismissed with condescending amusement. Occult science, which alone could interpret Indian traditions of migration and settlement, was regarded as a queer vagary of a few fanatical pundits. Occultists, seeking funds for vitally necessary expeditions and much needed research, were brushed aside as eccentrics incapable of making honest and unbiased inquiries.

But as the Secret Doctrines demonstrate, knowledge cannot be kept confined. For knowledge expresses spiritually the infinity of the universe as the solar system expresses that endlessness physically. Already in a Nebraska gravel bed, scientists had found a human-like tooth of the late Pliocene or pre-Glacial Age, half a million years in the past. To that same geological period belongs the primitive *Pithecanthropus erectus*, or Java man, whose bones had previously been discovered in the East Indies.

Then in 1926, scientists began finding conclusive proof that man had lived in our own Western states during the Stone Age which followed the Fourth and last Ice Age extending from approximately 40,000 to 12,000 B. C. The principal evidence was an odd type of small arrowhead, used to hunt birds and lesser game, but completely different from any other such object ever unearthed in America. So many of these tiny, but impressive relics, were found around Folsom, New Mexico, that archaeologists began calling the vanished people who had made them "Folsom men."

A great new chapter began unfolding in the hidden history of America. Other Folsom-type arrow points were excavated by zealous expeditions in Texas, New Mexico, Nebraska, Colorado, Wyoming, Nevada, Western Canada, and Alaska. Usually they were found imbedded in bone layers of extinct bisons and mastodons, showing that they had been fired by hunting folk.

The Cosmic Clock

For years, scientists quibbled over the probable age of these "souvenirs" left by a mysterious race. Archaeologists generally agreed, during the controversy, that they were the oldest artifacts ever to be found in the Western hemisphere. Then the disputes of materialists were decided by a startling way of measuring time—a way new to this age but prefigured symbolically by Paracelsus, Albertus Magnus, and other learned alchemists and mystics.

That method is the Carbon-14 process so-named because of the type of radioactive carbon used in its operations. Two University of Chicago professors,

W. F. Libby and J. R. Arnold, perfected it in our time as a by-product of nuclear research. One of their most distinguished colleagues, Dr. Richard Foster Flint of Yale University, has called it "a cosmic clock" and pronounces it to be "the Twentieth Century's greatest contribution to an understanding of human history."

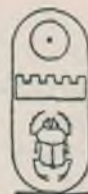
Basically radiocarbon dating rests upon the well-known fact that our earth is subjected to constant bombardment of cosmic rays from outer space, so that all the carbon dioxide contained in the atmosphere is slightly radioactive. Plants become radioactive in turn because they absorb the carbon; and animals, because they eat the plants.

But radioactivity gradually decreases in wood or bone after the death of the plant or animal and finally ceases altogether. Scientists know that it is half-exhausted after 5568 years and keeps declining gradually till the end of approximately 20,000 years when it ceases. Thereby by measuring the carbon residue left in an organic object, men may, within an error margin of five percent, determine its age.

As soon as the first successful tests were made of the method, the University of Texas sent out an expedition to locate Folsom-type materials for age determination. Near the city of Lubbock, there were found burnt bones: apparently the ancient scraps of some dinner eaten by men of that primeval race. When the bones were carbon-measured at the University of Chicago, their age was given at 9883 years. This was conclusive evidence that the "Folsom tribe" was living on the Western plains, a thousand years after the last great inundation of America by glacial ice.

Other discoveries checked since with the Carbon-14 process proved the existence of settled human cultures on our continent from ten to twelve thousand years ago. There history might have stopped if history were fleetingly temporal rather than eternally cosmic.

Yet in this continuing cycle of revelation which encompasses our century, ever-progressing investigations disclose that even the venerable and long-perished Folsom people may have been but the youngest of many races who



built their hearths within our borders.

Through another time-measuring process involving the use of flourine, scientists have discovered that some human bones found near Natchez, Mississippi, and collectively labelled the Natchez Man, cannot be less than eleven thousand years old. An arrow-head, extracted from the skeleton of a mammoth near Clovis, New Mexico, indicates the presence of people in this area at some period between 15,000 and 18,000 B.C., for the now-extinct mammoth lived during that time.

One of America's outstanding anthropologists, Dr. Alex D. Krieger of the University of Texas, declares that man might have migrated here at any time during the Fourth Ice Age which began in approximately 40,000 B.C. Dr. Krieger's findings are based not only upon his examination of prehistoric artifacts in the Southwest but also of similar specimens that came to light in Mexico and in Central America.

But an equally distinguished scientist multiplies Dr. Krieger's estimate by ten to declare that men may have begun colonizing the Americas as early as 400,000 B.C. That scientist is Dr. George F. Carter, chairman of the Isaiah Bowman School of Geography at the Johns Hopkins University. Today an increasing number of geographers support his contention that human societies evolved in this hemisphere only 100,000 years later than they developed in Europe.

Dr. Carter's remarkable study was conducted under the well-known theory that migrants establish their first colonies on seacoasts before their descendants gradually push inland to populate larger areas. Faint traces of a very ancient people in California led him to concentrate his operations near San Diego, at a spot where four rivers flow into the Pacific Ocean.

Twenty-four artifacts, vastly older than anything else ever discovered by American scientists, were excavated from gravel underlying the rivers' banks. The sharp edges of these rock-hewn tools showed that they had been chipped by human hands to serve as scraping and chopping implements. By two accurate and accepted methods, Dr. Carter then proceeded to measure the

age of the site where he had found such revealing evidence of that race which, long before the dawn of written history, came pioneering to our shores.

First, he made a detailed chemical analysis of the soil. Since certain minerals were present at some levels and absent from others, he concluded that the soil had been held firmly in place during rainy periods of the Fourth Ice-Age as well as in post-glacial times.

As a second step he compared his artifacts, found in the third interglacial terrace of the streams, with hundreds of rocks dug up from other levels. No other stones that showed any signs of having been converted into implements appeared in any other glacial layer.

Dr. Carter came to conclusions that are obvious. The bare minimum age of the tools must be 100,000 years. That meant that their makers were in America during the Third Ice-Age and that their remote ancestors might have crossed over on the supposed land bridge 300,000 years before.

Five hundred thousand years is the estimated age for the oldest man-made tools found in Europe, and implements always record the elemental beginnings of tribal societies. Four hundred thousand years ago, the crude social unit of the patriarchal clan was probably beginning to take form in America. Differences in age between the California artifacts and those found in other sections of the West would indicate that many aeons must have elapsed before men, descended from the original coastal settlers, began invading the plains and the great inland mountain ranges to build cultures which became our tangible clues to so many baffling mysteries of the past.

Whatever the contradictions and errors in all these findings, they constitute very importantly one more step toward reconciliation between ageless occult science and that younger orthodox science stemming from it.

Occult science demonstrates, in its universalism, that the Eastern and Western hemispheres were settled during periods that were separate but not too far apart. Now orthodox scientists have unknowingly confirmed one central truth taught by AMORC and accepted by its sister fraternities of all countries:

That the "Old World" is neither as "old" nor the "New World" as "new" as ill-informed historians have led us to believe.

We rejoice in this latest manifestation of unity between two schools of thought that essentially pursue the same goals through different techniques. At the same time, we would be violating the enlightening mission of science itself if we ignored error—though our exceptions are made not to quarrel but to clarify.

The Land Bridge

We must still ask, is the "land bridge" a convenient academic myth or a fact that can be proved by geology and oceanography?

Also we must question the general assumption, implicit in all these new archaeological discoveries, that the ancestors of all American Indians came from Asia.

Similarly we must ask why the orthodox school completely ignores the vanished mother continents whose memory has persisted so stubbornly for so many millennia, in the folk traditions of all peoples.

Scientists, who reject all the accumulated data concerning Atlantis and Lemuria, swallow gullibly so much speculation about the "land bridge." And yet no truly substantial evidence has been produced to prove that such a passageway ever existed. Also, on the face of available information, it is difficult to attach much credence to an accompanying claim that the Aleutian and Diomed Islands are vestigial remains of the legendary bridge.

A main argument for the whole dubious hypothesis is that people of the Eskimo race live on both the shores of Asiatic Siberia and the shores of North American Alaska, seventy miles across Bering Strait. Therefore it was deduced that some sort of a land bridge must have been travelled so that the common ancestors of these tribes might journey from one continent to another.

Extensive collections have since been made of Eskimo folklore. There is yet to be found one tale or song which makes the slightest reference to a bridge crossed by the forefathers of the race during some distant epoch of the past.

On the other hand, Indian legendry is full of references to Atlantis—of a lost motherland from which remnant groups escaped when it was inundated by a great deluge.

Nobody has been able to refute these stories which Indian priests and chroniclers have told inquisitive whites from the first Catholic bishops of the Spanish-colonization period down to today's anthropologists collecting folklore on the reservations.

But living refutation of the land-bridge theory can be found among contemporary Eskimos who, during mild weather, row back and forth across the strait in sturdy little canoes called *kayaks*. It is to be assumed that the race has used this method of intercontinental travel for centuries.

Since one error inevitably leads to another, anthropologists also began assuming that the Siberian Eskimo must represent the parent stock of an entire folk. Which, of course, labelled the race as "Asiatic"—a term that was eventually stretched to include the American Indian.

But more and more, present-day scientists are becoming convinced that the Eskimos are descended from a prehistoric European people whose original migration took them West to some fresh starting point instead of East toward Siberia.

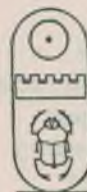
Research and comparison of native legends puts the race's major place of development as the Hudson Bay area of northeast Canada. From there, colonists left for many other places of settlement *including Siberia in Asia*.

Yet wherever Eskimos live, they show the same physical traits, speak mutually understandable dialects, and observe practically identical customs. From Canada and Greenland to Alaska and Siberia, they are one race and one people.

No such homogeneity exists among the Indians. For in spite of their being so loosely lumped together, they derive from many races and many peoples.

In fact, the Funk and Wagnalls' New Standard Encyclopedia, categorically states:

"... Conclusive evidence that the race came originally from Northern Asia has not yet been found. On the



whole, the cultures of the two hemispheres are so strikingly different that we must assume the crossing over, if it took place at all, to have been very long ago while the cultures of Asia were exceedingly simple."

The same authoritative reference work emphasizes the wide difference between the hundreds of Indian peoples living in the two continents of the West. "The popular idea that all Indians are more or less alike," he says, "has long been dispelled by intensive ethnological investigation which has discovered as many differences as similarities among tribes . . ."

Unity within Diversity

From its creation, America was destined in the Cosmic Mind to exemplify that unity within diversity, which is one more symbol of our complex yet tightly-knit world. Today we see that symbol manifested by many peoples reflecting many different creeds and cultures but living harmoniously under the same government and the same general body of social convention.

Originally, though, that unity was portrayed in the long, cosmic drama of American settlement by many, and often unrelated, nationalities for whom the conquering Europeans of modern history coined the catch-all name of "Indian."

Undoubtedly some Indian tribes do descend remotely from Asia. Equally, however, from differences in color and

physique and tradition, others are the posterity of Polynesians or Europeans or Africans coming by various routes at various times. Many can trace their origin to Atlanteans who were the profound civilizing influence in the New World as they were in the Old. Actually one Indian tribe has maintained intact its arcane record of flight from that submerged continent which sent its cultured refugees East to teach Eurasia and West to teach America. I shall tell of this tribe and its hereditary Atlantean priesthood in a forthcoming article to be entitled, "The Indians Remember Atlantis."

Meanwhile much additional research needs to be done within hidden science by occult scholars paralleling the excellent work performed by those of the orthodox school.

To date, all the new time determinations of the orthodox scientists have dealt with very primitive hunting and fishing folk who left as monuments heaps of bones and piles of arrowheads. We who know the significance of the lost empires and the lost cities can help round out a growing and common fund of information which will eventually explain the history of our hemisphere in all its migrations and in all the cultures developed by its early peoples, whether their respective levels of living added up to civilization or barbarism.

On new foundations, we can learn new truths.



ROSICRUCIAN RALLIES

ARIZONA, Phoenix

The Phoenix and Tucson Chapters cooperating will hold their Third Annual rally on March 6, 1954, at 1738 West Van Buren St., from 8:00 a.m. to 5:00 p.m. There will be demonstrations, movies, book reviews, and a potluck at noon. Tom Croaff (above address) is Rally Chairman.

INITIATIONS

NEW YORK, New York City

New York City Lodge, 250 W. 57th St. First Temple Degree initiation, Jan. 24, at 3:00 p.m.; Second Temple, Feb. 28, at 3:00 p.m.

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1954*

Popol Vuh, A Sacred Book

By HERMAN LEADER, Ph.D., F.R.C.

(A continuation of last month from a study of aboriginal American literature.)

THERE were born to the maiden, Xquic, two sons, Hunahpú and Xbalanqué, whom she conceived miraculously in Xibalba from the spittle of the severed head of Hun-Hunahpú, and by the will of Huracán, Heart of Heaven. (Hunahpú and Xbalanqué were the two youthful gods who had slain the arrogant Vucub-Caquix and his two sons, Zipacná and Cabracán, as related in Part I.)

Hunbatz and Hunchouén, the half-brothers of Hunahpú and Xbalanqué (Hun-Hunahpú was the father of them all), were great artists—musicians, singers, painters, carvers. They were also diviners, and knew their younger half-brothers were gods, whereas they themselves were only demigods. Hunbatz and Hunchouén were wise in the ways of the world, yet they did not have true wisdom for they envied and hated Hunahpú and Xbalanqué who had never offended them.

Hunahpú and Xbalanqué were born in the woods, and because their crying annoyed their grandmother, Xmucané, and because Hunbatz and Hunchouén hated them, they were put out of the house and laid on anthills and thistles; there they slept peacefully, to the angry chagrin of their older half-brothers.

Hunahpú and Xbalanqué grew up in the fields and did nothing but shoot their blowguns; for food, they got only the leftovers from Hunbatz and Hunchouén, who ate even the birds their younger brothers brought, without sharing them, and they did nothing but play the flute and sing.



A Quiché Maya Man

However, Hunahpú and Xbalanqué did not become angry or vexed but suffered silently; they knew they were gods and therefore had understanding. Finally, however, they decided to react upon Hunbatz and Hunchouén for the sufferings they had caused them. So one day, they brought no birds, and their grandmother furiously inquired why not. The boys replied that the birds they shot got caught in the tree and

they could not climb up to get them. Could not the older half-brothers, Hunbatz and Hunchouén, go along and get down the birds? And this was agreed upon.

But when Hunbatz and Hunchouén climbed the tree to get the birds, the tree suddenly became larger and taller. This greatly frightened them and also made their descent from the tree very difficult.

Hunahpú and Xbalanqué shouted that they loosen their breechclouts and tie them below the stomach, leaving the long ends hanging, and that by pulling these ends from behind they could easily come down the tree.

Hunbatz and Hunchouén pulled back the ends of their breechclouts which were instantly changed into tails, and they took on the appearance of monkeys and hopped away into the forest. In this way Hunbatz and Hunchouén were overcome by the magic of Hunahpú and Xbalanqué and changed into monkeys as punishment for arrogantly abusing their inoffensive brothers.

The Popol Vuh gives a lengthy ac-



count of the adventures of the two youthful gods, Hunahpú and Xbalanqué. These brothers overcame even greater trials than those which had vanquished their father and uncle. To briefly summarize: they gave some animals their traits, enabling them to triumph over such trickery as the treacherous lords of Xibalba, the underworld, had used in the destruction of the father and uncle, Hun-Hunahpú and Vucub-Hunahpú. Also, they sacrificed each other, and restored each other to life again. This magic so intrigued the supreme judges of Xibalba (Hun-Camé and Vucub-Camé) that they commanded that similar miracles be worked upon them, and so they were sacrificed but not restored to life; they humbled the proud, evil people of Xibalba by reducing them to a menial status, thus avenging the deaths of their father and uncle. Finally, these two young gods in the midst of a light were lifted up into heaven, one being given the sun, and the other, the moon.

Part III

Just before the sun, moon, and stars appeared, the gods held a council in the darkness and decided to try again to make men—the kind who would nourish and sustain them.

Out of corn and by incantation, the gods created the first humans, the four Quichés: Balam-Quitze (jaguar of sweet laughter), Balam-Acab (jaguar of the night), Mahucutah (not brushed), Iqui-Balam (black jaguar).

Concerning the importance of maize, a Jesuit of the sixteenth century writes: "If one looks closely he will find that everything (these Indians) did and talked about had to do with maize; in truth, they fell little short of making a god of it. And so much is the delight and gratification they got and still get out of their cornfields, that because of them they forget wife and children and every other pleasure, as if their cornfields were their final goal and ultimate happiness."

However, because the first four Quiché men were too godlike—they could know and see everything—the gods became jealous of them, and to lessen their powers Huracán, Heart of Heaven, blew mist in their eyes, which clouded their sight as when a mirror is breathed upon.

God himself made very carefully the four beautiful wives for the first four Quiché men: Cahá-Paluna (standing water (vertical)—falling from above), the wife of Balam-Quitze; Chomihá (beautiful, chosen water), the wife of Balam-Acab; Tzununihá (water of hummingbirds), the wife of Mahucutah; Caquixahá (water of the macaw), the wife of Iqui-Balam.

The Quiché race descended from these first creations (except Iqui-Balam and his wife who had no children) and the Quiché, together with other tribes (probably Mexican Yaquis), multiplied in the East, perhaps in Tabasco, before the sun or light had appeared.

At this time, too, there were various branches of the human race in the East, such as white and black, who were not idol worshippers, for they raised their faces to the sky and invoked their Creator and Maker.

But the tribes became tired of waiting for the rising of the sun, and under the leadership of their Yaqui priests and sacrificers, they went to a legendary city, Tulán of the caves and ravines, to learn if their tribal symbols were safe and what to burn before them. (According to both Mexican and Maya tradition, the human race originated in caves or ravines.)

In Tulán the four Quiché chiefs received each his god, the principal one being Tohil of thunder and rain. After arriving at the rendezvous, or Tulán, the speech of the tribes changed. They could no longer understand each other and so they separated, going in various directions.

At this time the Quiché had no fire, so they asked it of Tohil, the god of the tribes who first created fire, and he graciously granted their plea.

Other tribes, dying of cold, came to the Quiché to beg for fire, but were not welcome. From Xibalba, world of ghosts and phantoms, came a messenger, a vampire, who falsely represented himself to be sent by the Maker and Creator. This messenger urged the Quiché to ask Tohil what the god demanded in return for the fire.

Again, the other tribes begged the Quiché for fire in the name of a common ancestry and country, although now different in language. The Quiché

asked Tohil what should be done, and the god demanded human sacrifices to himself as a price for the fire, which of necessity the tribes gave. (It seems likely that the Mexican Toltec element among the Quiché introduced the custom of human sacrifices.)

In Tulán the Quiché kept a perpetual fast as they awaited the rising of the morning star and of the sun. Then Tohil, the most powerful of their four gods, commanded the four Quiché chiefs to leave Tulán to find a permanent home, first making a sacrifice of blood which was secured by bleeding their ears and pricking their elbows. The Quiché obeyed with sadness in their hearts, for they hated to leave Tulán and the possibility of never seeing the rising of the sun.

So to seek a home, the Quiché tribes left Tulán, and crossed the sea over stones placed in a row on the sand, the waters parting when they passed. During their migration the Quiché suffered greatly from lack of sustenance, so much so that by smelling the ends of their staffs they tried to imagine they were eating. Finally, the tribes reunited at the top of a mountain, Chixab, to await the dawn and the rising of the sun.

As the Quiché fasted and waited for sunrise on the mountaintop, their gods asked the Quiché chiefs to remove them from the wooden frames in which they were carried on the backs of the Indians and hide them, for it would be a disgrace to be taken by their enemies. This was done.

The Quiché were sad and anxious there on the mountaintop because they had left Tulán where they had been happy and would have by now seen the sun rise. Then, of a sudden, the morning star rose, and they wept for joy, as they burned incense, and danced, facing the East; and then wept again because they had not seen the rising of the sun.

Then the sun rose; it came up like a man. All nature rejoiced; and the priests and sacrificers knelt in veneration. The Quiché gods were turned into stone, as were the deified beings such as the puma, the jaguar, the snake, the hobgoblin. (Perhaps, as one writer states, "The transformation of the ani-

mals into stone is a symbol of the change of religion, their abandoning the old animal cult for the worship of the heavenly bodies.")

The four Quiché chiefs went to thank their stone gods (whom they had hidden away) for the rising of the sun, and to burn incense before them.

By a miracle the stone gods counseled the priest-chiefs, telling them that there among the mountains and in the valleys the Quiché should establish permanent homes; that they, their gods, must have animal sacrifices as well as blood of the Quiché themselves; that the priests must keep hidden the stone gods, whose symbol to the vulgar should be a deerskin; and that the Quiché should dominate all the other tribes whose blood and substance should be sacrificed to their (Quiché) gods.

The stone symbol of each god was placed on a mountaintop; and, as soon as the sacrificial blood had been drunk by the gods, the stones began to speak to the priests and sacrificers.

Part IV

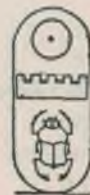
The Quiché were hardly settled in that part of Guatemala to which their gods had directed them when there began a contest for supremacy between them and the non-Quiché tribes.

By the aid of sorcery and of their gods, the Quiché seized many enemies whom they sacrificed to the gods. In despair, the non-Quiché resolved to capture the Quiché gods and thus deprive the tribe of their power.

As it happened, the Quiché gods by the use of a magic stone could assume any shape they desired; and, in the guise of youths, they often bathed at a river but disappeared if seen by the people.

So the enemies of the Quiché sent two beautiful maidens to the gods' bathing place with instructions to wash clothes, and if the gods appeared, to undress before them, to solicit them, and to give themselves to the gods, first securing tokens from the gods to show they had carried out instructions. This the maidens must do under penalty of death for disobedience.

The naked girls, however, did not appeal to the gods; and when asked whence and why they had come to the



bathing place, the girls revealed everything.

Then the gods held counsel with the Quiché sacrificers and chiefs (sometimes the chiefs are given as being four and sometimes as three), and ordered each chief to paint his symbol upon a cape which was to be given to the maidens to prove their obedience to the lords. The maidens were to say they had talked with the gods and that they wanted the lords to dress themselves with the capes.

When the lords saw the capes, they at once desired to put them on. The first cape was painted with a jaguar which did nothing for the lord; the second cape, with a painted eagle, pleased the same lord immensely, and, undressing, he put on a cape with painted bumblebees and wasps which stung him unmercifully. Thus the Quiché overcame their enemies, who had hoped to win over the Quiché gods by means of the beautiful maidens.

Again, the enemies of the Quiché decided to try to exterminate them and capture Tohil, the chief Quiché god, to worship him.

But Tohil and the Quiché chiefs knew all about the plans of their enemies, and to defend their mountain town they built a wall at its edge and enclosed it with boards and thorns. Then to deceive their enemies, the Quiché made wooden figures of armed men and put them in rows on the wall. As a further defense, the Quiché placed around the town four big gourds full of wasps and bumblebees. Tohil told his people not to be afraid, assuring them that with his help they must be victorious.

The enemy, much superior in numbers, surrounded the Quiché town, Hacavitz, and challenged the Quiché to come out and fight. This they refused to do, not from cowardice, but because of the contrary advice from their god, Tohil.

As the enemy was about to breach the entrance of the Quiché town, the four gourds were opened; the bumblebees and wasps swarmed out, stinging many of them to death and so incapacitating others that they were easily conquered.

The surviving enemies begged for

their lives and the plea was granted with the understanding that as long as they lived they must be vassals of the Quiché. Thus the Quiché forefathers became supreme on the mountain, Hacavitz, where the Quiché had first settled.

It was now time for the first-created Quiché men—Balam-Quitze, Balam-Acab, Mahucutah, Iqui-Balam—to withdraw from this world. These four priest-chiefs, who were very old and their mission on earth completed, sang a song, plaintive as the notes of the mourning dove, and bade farewell to their wives and sons.

Then Balam-Quitze left the symbol of his being, a seamless bundle, which the servants of the temple guarded as a symbol of authority and sovereignty. (This bundle may have contained a stone used in their incantations and given them by Quetzalcoatl when the Quiché left the East to seek homes in Guatemala.) Then the four immediately disappeared from view on the top of the mountain, Hacavitz.

As time passed, the Quiché evolved from semi-hunting, migratory tribes into an agricultural people. They stopped at various places in central Guatemala, finally founding the city of Chi-Izmachi where they had buildings of stone and mortar. Here ruled jointly the three kings or heads of the three great houses or clans, descendants of the three original Quiché priest-chiefs who had offspring.

The three Quiché clans—the Quiché proper—lived peacefully and happily, and thereby aroused the envy and cupidity of another Quiché clan who waged war upon them. The aggressors were defeated, and either sacrificed or reduced to slavery.

After a long residence in Chi-Izmachi, the Quiché abandoned the city and founded another, their last capital, Utatlán, on a tableland enclosed by ravines.

Here the Quiché nobility quarreled among themselves, the main cause being jealousy over the price in giving their sisters and daughters in marriage. "They no longer gathered together to eat and as they did in Izmachi when they arranged the weddings of their daughters and sons."

They divided the Quiché kingdom into twenty-four great houses and their power was extended by force over much territory and non-Quiché tribes.

One of the greatest of the Quiché kings, both in peace and war, was Gucumatz, the Quiché name for the Mexican Quetzalcoatl.

"Gucumatz was truly a marvelous king. For seven days he mounted to the skies and for seven days he went down into Xibalba; for seven days he changed himself into a snake and really became a serpent; for seven days he changed himself into an eagle; for seven days he became a jaguar; and his appearance was really that of an eagle and a jaguar. Another seven days he changed himself into clotted blood, and was only motionless blood."

"Great lords and wonderful men were the marvelous kings, Gucumatz and Cotuhá, the marvelous kings, Quicab and Cavizimah. They knew if there would be war, . . . death and hunger, if there would be strife. They well knew that there was a place where it could be seen, that there was a book which they called the Popul Vuh."

In ancient Utatlán, razed by the Spanish conquerors, there stood among other places of worship and sacrifice the great Temple of Tohil. Here the devotees fasted, burnt incense, sacrificed, prayed from dawn to dusk.

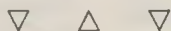
"Oh, Thou, beauty of the day! Thou,

Huracán; Thou, Heart of Heaven and of Earth! Thou, giver of riches, and giver of the daughters and the sons! Turn toward us your power and your riches; grant life and growth unto my sons and vassals; let those who must maintain and nourish Thee multiply and increase; those who invoke Thee on the roads, in the fields, on the banks of the rivers, in the ravines, under the trees, under the vines.

"Give them daughters and sons. Let them not meet disgrace, nor misfortune; let not the deceiver come behind nor before them. Let them not fall . . . not be wounded . . . not fornicate, nor be condemned by justice. Let them not fall on the descent nor on the ascent of the road. Let them not encounter obstacles back of them or before them, nor anything which strikes them. Grant them good roads, beautiful level roads. Let them not have misfortunes, nor disgrace, through Thy fault, through Thy sorceries."

The remainder of Part IV of the Popol Vuh is concerned mostly with the Quiché rulers, beginning with the first-created priest-chiefs and ending shortly after the Spanish conquest.

The unknown composer of the original redaction of the Popol Vuh, now lost, concludes: "And this was the life of the Quiché, because no longer can be seen (the book of the Popol Vuh) which the kings had in olden times, for it has disappeared."

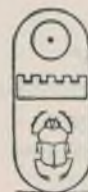


TWO NEW CHAPTERS

AMORC members living in the vicinity of either one of these two new chapters will be pleased to know that the organization work has now been completed. Active Rosicrucian members are cordially invited to visit the regular Convocations.

The FLINT CHAPTER, Flint, Michigan, will hold its meetings twice monthly in the Y.W.C.A. building, located at 201 E. First Street. The time scheduled for each month is: second Tuesday at 8:00 p.m. and the fourth Sunday at 3:00 p.m.

The ST. LOUIS CHAPTER, St. Louis, Missouri, will meet at Forest Park Hotel, Euclid and West Pine. The time scheduled is the first and third Tuesday of each month at 8:00 p.m.





THE annual pre-Christmas dinner tendered by the Imperator to those who serve in the Supreme Temple Convocations during the year was enjoyed by more than a hundred members on Saturday, December 12.

The decorations could only have resulted from tasteful imagination and unending care, being a satisfaction to the eye and a lift to the spirit. Soror Margaret Glasgow was roundly applauded for her effort here.

Grand Master Clayson presided and Frater Paul Deputy once more appeared in his traditional role as Director of Glee. The program he presented was by all counts worthy of the occasion and thoroughly appreciated.

After a cordial greeting, the Grand Master gave the proceedings into Frater Deputy's capable hands, who introduced the Supreme and Grand Lodge officers and their ladies, and also the Temple Masters and the various Ritualistic officers.

When everyone had been presented to everyone, the banquet appeared, efficiently and charmingly served by a committee headed by Sorors Margaret Gerhard and Ardoth Harris.

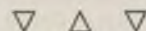
The pleasant task of consuming delicacies at last over, Frater Deputy called on the Imperator for remarks. They were heard with pleasure and gratitude, as were those of Soror H. Spencer Lewis who with customary thoughtfulness expressed the thanks of all to those responsible for the arrangement and preparation of the banquet itself.

Frater Deputy then introduced Frater Marshall Stanfield who played the trumpet and the electric guitar. He was

accompanied by Soror Lura Wason. Colombe Sidney Whitcomb sang two popular songs, her father accompanying on the ukulele. Miss Rachel Perez then played Bach's *Chromatic Fantasia and Fugue*, and responded with Turina's *Sacro Monte* as an encore.

Miss Perez's technique is positive and exact and she made evident all the subtle nuances of Bach without losing in the least his stateliness and brilliance. In the excellently chosen encore, Miss Perez showed herself equally at home with the moderns.

Community singing, interspersed with a Christmas carol by the Colombes present, brought the evening to a happy close.



Anyone who believes that a carpet is merely a floor covering would have been amazed at the December array of designs and samples displayed in the Art Gallery of the Rosicrucian Egyptian Oriental Museum. To many it was a wholly new world into which the creative imaginations of these modern craftsmen led them.

To some it was an exciting study in how the trained and experienced eye and mind work together to metamorphose everyday objects into things of beauty. The attendance was exceptional, in spite of the holiday period, and for finding out just where an artist gets his inspiration, this exhibition held the answer in abundance. Size, shape, substance are not the answer, any more than is rarity or irregularity; for an iron fence, a gold-fish pond, the bark of a pine tree or the cross section of a cucumber hold everything necessary, if there be an awakened gift of transmutation in the heart of the beholder.

The loom is a mechanical device, and

the necessary yarn is a commodity easily obtainable; so, it still must be a spark within that fuses them to one end—beauty.

The pieces exhibited were all prize winners from an international contest sponsored by The Detroit Institute of Arts and the Arthur Fleischman Carpet Company. They have been gathered and arranged for museum display by the American Federation of Arts.

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The service organization of the women employees of Rosicrucian Park—the Kepher-Ra Club—was founded many years ago by Dr. H. Spencer Lewis. Since that time it has rolled up an enviable record of helpfulness and good cheer, not only for its members but also for worthy causes outside.

Its funds, to be expended as needs present themselves, are earned by members themselves mainly through benefit performances staged yearly at Rosicrucian Park. The 1953 Variety show called "Kriss Muss Kapers" presented a capacity audience in Francis Bacon Auditorium with two hours of excellent entertainment. All this, as well as a chance to win a ten-dollar merchandise coupon, for a fifty-cent raffle ticket!

As in successful offerings in the past, Ruth Hale of the Reading Mail Department, M. C.'d graciously and with good spirit—with nary a commercial to mar the evening. The whole affair well-planned, packed with talent and spiced with wholesome variety, was engineered from beginning to end without a hitch—either technical or temperamental. It had to be seen to be believed. The Kepher-Ra Club made friends, and, it is to be hoped, money by it.

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The current Fall and Winter Friday evening lectures of Rose-Croix University have been the joint enterprise of Dean Arthur C. Piepenbrink and James R. Morgan, who teaches the chemistry courses. At the present, Frater Morgan is carrying on research in metallurgy at Leland Stanford University.

Experiments and demonstrations have been presented at almost every meeting with explanation and evaluation in the light of Rosicrucian studies. The series has been exceptionally well attended.

* * *

Before you know, it will be the middle of June and you should be enjoying your own experience of RCU instruction. First, you must make application and pass matriculation requirements. Better write now for *The Story of Learning* which outlines the busiest and most exciting three weeks in the year—in Rosicrucian Park.

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The Children's Hour has, to everyone's delight, moved back into the spotlight at Rosicrucian Park. Youngsters of preschool age are once more coming for an hour each week for experimental preschool instruction. Visitors to past Conventions have been treated to displays and demonstrations of the work of the Children's Hour and so are somewhat acquainted with the educational approach back of it.

In January, a full schedule of work was resumed—and not only the children are benefiting. Offices near the "schoolroom" welcome once more the patter of little feet in the corridors.

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Mail-bag comment still strikes a reassuring note in the positive thinking of members:

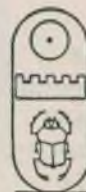
"The law of the Triangle operates everywhere. A triangular set square on my desk often catches my eye. At one corner I see my objective mind; at the second, dwells the Mighty Power Within, and the third represents the work in front of me. I do this or that? What impudent arrogance! I can do nothing of myself.

"I have found one little application of visualization which seems to work. When my brain is tired and refuses to give up thinking of a problem (a chemistry experiment, for example), I say to myself, 'Now, you chemistry brain cells, it's time you gave up and had some rest.' I visualize putting a green baize cloth over a canary's cage." E. W. G., England.

* * *

Another Frater given, as his name implies, to thoughtful consideration, writes:

"I was pondering on the reason why some seem to have an abundance of money, while others seem to have less than they need, when this thought struck me: Every cent you use will be returned to you—either as an in-



crease or as a decrease. A constructive use will result in increase; a nonconstructive in decrease." Pensator.

* * *

And J. F. A. of California concerns himself with definitions for the egoist and the worry wart: The egoist is the carefree type to whom everything seems easy if luck is with him. But his disappointment is keen if he fails, for inwardly he detests the carefree type and wants terribly to be the careful type.

The worry wart believes everything unattainable except by somebody else. He only grows up or outgrows his worry-wart nature when he recognizes that he has qualities which though different are equal to those of others.

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March 6 is Rosicrucian Rally Day in Phoenix, Arizona. Masters Harold Wang of Phoenix and Harold Bowles of Tucson are readying their respective chapters for this big joint affair. Just as busy as either of the above gentlemen (busier, he is likely to think) is Inspector-General Tom Croaff as State Rally Chairman. Commander of the Sunnyslope Post of the American Le-

gion, Worthy President of Osborn Aerie of the Fraternal Order of Eagles, and member of the Board of the Phoenix 50-50 Lions Club, Frater Croaff is too busy to boast. Advance info assures that the rally this year will outclass his very fine efforts of last year.

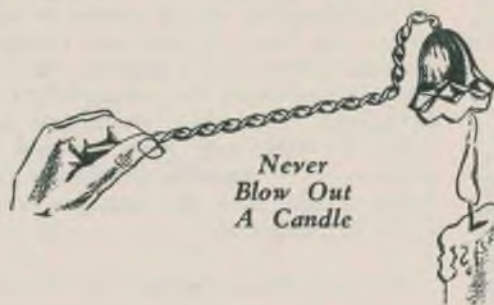
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International University of the Air (once known as Voice of America) operating over KGEI in Berkeley, California, now beams a daily program to Latin-American neighbors via short wave. The two-hour program from 3:00 to 5:00 p.m., P. S. T., is under the direction of Professor Ronald Hilton of Leland Stanford's Department of Romance Languages.

Interest in the program during December was especially keen for Rosicrucians, for on three separate occasions, Frater Raoul Fajardo, staff member at Rosicrucian Park, was presented. Twice, Frater Fajardo spoke on Mysticism and José Martí, and once he gave a dramatization of his "Mythological Story of the Creation of Cuba" assisted by Adelina Graham of the Latin-American Division.

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**The
Rosicrucian
Digest
February
1954**



ORIENTAL CANDLE SNUFFERS

To beautify a ritual wherever candles are used, these artistic, imported brass snuffers portray a spiritual role. Mystically, candle illumination depicts the Greater Light that permeates the universe. The snuffing out of candles symbolizes mystically the merging of their flame with the energy of light everywhere. Start the New Year off properly with a beautiful new Sanctum accessory. Only \$1.75 (12/6 sterling) postpaid. These may be obtained now from the Rosicrucian Supply Bureau, San Jose, California.



DETECTING PYRAMID RADIATIONS

Above are shown, left to right, Grand Master Salim C. Saad of Egypt, Emperor Ralph M. Lewis, and Grand Councilor, Camp Ezell from Texas, on the date of August 20, 1953, at the base of the Great Pyramid of Egypt. Holding metallic rods, they are detecting radiations of forces at the base of the west side of the pyramid. The radiating forces are detected only in this immediate area. Their physical causes have not yet been determined and are to be further investigated by the Grand Master of Egypt.

(Photo by AMORC)



1. Arum Lilies



2. Chinese Girl



3. Lost Orchid



4. Chinese Girl



5. Resurrection



6. Banjo Player



7. Dying Swan



8. African Madonna



9. Weeping Rose

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10. Blue Monday



11. Poinsettias



12. Crawfish Seller



13. Magnolias



14. Zulu Girl



15. Cape Fisherman



16. Pumpkin Seller



17. Woman of Ndebele

THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, and Africa: **Ralph M. Lewis, F. R. C.—Imperator**

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The following are chartered Rosicrucian Lodges and Chapters in various nations of the world. The "American Directory" for Lodges and Chapters in the United States will appear in the next issue of the Rosicrucian Digest. The International and American directories alternate monthly.

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Adelaide, South Australia:
Adelaide Chapter, 12 Pirie St. A. A. Linquist, Master, 10 Sturdee St., Linden Park.
Brisbane, Queensland:
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Rio de Janeiro Lodge, Rua Gonçalves Crespo, 48. Maria A. Moura, Master, Caixa Postal 3246.
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Cienfuegos Chapter. H. Domingues, Master, Apartado 167.
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Havana Chapter, Masonic Temple, "José de la Luz Caballero," Santa Emilia 416, altos Santos Suárez. Julian Pereyra Rivero, Master, Corrales 414, Bajos.
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Oriente Chapter, Logia Teosofica "Jose J. Marti." Rastro entre Frexes y Marti. Cleveland Austin, Master, Lista Correo.
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Villeneuve-Saint-Georges (Seine & Oise).

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Martinez de Pasqually Chapter, Rue des Mira-
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